

SECOND AMERICAN HEALTH CONVENTION.

14425

[Reported by R. Sutton, Professional Short Hand Reporter, 37 Centre Street, New York.]

The Second American Health Convention was held on the afternoon of Wednesday, May 8th, 1839, in the Tabernacle of the Presbyterian church, in Broadway, New York. The audience was numerous and highly respectable, and amongst the gentlemen present were many from various distant places, whom this Convention had drawn together, affording unequivocal evidence of the progress of physiological science, and the success of the cause of human improvement. There were also present a great number of ladies who appeared to take a deep interest in the important proceedings of the Convention.

Among the gentlemen present were observed several members of the medical faculty of New York. Dr. Ball took part in the proceedings. Dr. Hale, of Brandon, Vt. (who presided at the Convention,) has been a regular practitioner for thirty years. Dr. Mack is now Editor of the "Morning Star," N. Hampshire. The audience would have been still more numerous but for the fact that two other Societies were in session at the same hour, and engaged in discussing important and exciting subjects during the afternoon. Several who were expected to take part in the proceedings of the Convention were thus necessarily prevented.

At the appointed hour the meeting was called to order by William Brown, Esq. of New York, on whose nomination Dr. HALE, of the State of Vermont, was called to preside over the deliberations of the Convention. The following officers were also appointed :—

Secretaries.

WM. BASSETT, *Lynn, Mass.*
JOHN W. BROWN, ESQ. "
W. L. WILSON, *Middleton, Con.*
GEO. W. LIGHT, *Boston, Mass.*
E. F. RAYMOND, *New York.*

Vice Presidents.

AMASA WALKER, *Boston.*
JOSEPH ALLEN, *New York.*
GEO. WHIPPLE, *Oberlin, Ohio.*
J. W. MASON, *Bangor, Maine.*
F. JULIUS LE MOYRE, *Washington, Pa.*
DR. ENOCH MACK, *Dover, New Hampshire.*
LYNDE OLMSTEAD, *Hartford, Conn.*
WM. CHAPIN, *Providence, R. I.*

Business Committee.

MESSRS. W. L. WILSON, CAMBELL, MELLEEN, of Boston, GRAHAM, of Northampton, MASON and GOULD, of Bangor.

Finance Committee.

MESSRS. GOVE and BURDELL, of New York, MASON of Bangor, and FULLER and MARSH, of Boston.

Committee on Rules and Orders.—This committee, consisting of Mr. Brown of New York, Mr. Cambell and Mellen of Boston, was appointed at a preliminary meeting held on Tuesday evening, May 7th, to prepare rules and orders for the observance of the Convention. Mr. Brown now reported the result of that committee's deliberations as follows—which was adopted by the Convention :—

1. The President shall preserve order and decorum, and shall decide questions of order, subject to an appeal to the Convention; and shall appoint all committees, not otherwise ordered by the Convention.
2. All motions and addresses shall be made to the President.
3. Motions being seconded shall be stated by the President; and reduced to writing on the request of the President, or any member.
4. If two or more members rise at once, the President shall decide which shall have the floor.
5. Calls to order, shall be made by the President, or some member through him; and when a member is called to order, he shall take his seat till permitted to proceed.
6. All questions shall be put in the order in which they are moved; and the previous question shall always be in order; and until decided shall preclude amendment or debate on the main question: and shall be in this form — "Shall the main question now be put?"
7. No member shall speak more than twice on the same question without leave.

General Business. — The preliminary business having been disposed of,

The Rev. Joel Parker, pastor of the church in which the Convention was held, at the request of the Chairman, led the meeting in prayer.

MR. SUNDERLAND'S REMARKS.

At the close of the devotional exercises,

The Rev. La Roy Sunderland, editor of *Zion's Watchman*, came forward to move the first resolution. It was with great pleasure, he said, that he attended on that occasion: he had been much pressed during the day with the weight and care of business, to which he had been called to devote his attention, yet he felt very happy that he had the opportunity to meet the friends with whom he was then assembled, to give his testimony, as far as it went, in favor of the objects they were met to promote. He had but a few minutes to devote to the business of the Convention, and therefore he would at once call their attention to the resolution with which he had been intrusted, which fully expressed his sentiments and the principles of the Convention. It was as follows:—"Resolved, That it is a duty morally binding upon man, to study the principles of health, and to understand and obey those laws which God has established for the perpetuation of his existence." They would perceive that that resolution expressed the opinion that it was a moral duty, and that it should be felt as a duty binding on man, to examine the laws of health and those principles by which God, his creator, designed to perpetuate his existence. He could think of no duty in which he felt the community was more deficient than in the duty set forth in that resolution: he excepted no portion of the community; all were alike deficient; the religious as well as the civil; ministers as well as the people — they all failed to look upon this as a duty made binding upon them by the author of their existence. All men admitted that God was the author of their being — that by Him they were "fearfully and wonderfully made;" and if then He was the author of their being, He must be the author of those laws which were designed to preserve and perpetuate existence, and render man happy and useful. It struck him, therefore, admitting that God was the author of their being, the giver of existence and the author of those laws by which that being was to be perpetuated, that it was their duty to examine and ascertain what those laws were. Let them look abroad on the community and they would see that all the evils which intemperance brought on the land were the result of a direct violation of those laws which God had instituted for the preservation of health. Need he point out the evils which were ever before their eyes, as resulting from a violation of those laws? It was admitted by all portions of the human family, that there were certain rules for the perpetuation of human existence. Why did not the savage receive into his stomach what he knew to be poison? Because the savage acknowledged that law which forbids it — because he saw and felt his obligation to the God that gave him existence — and because God had bestowed upon him an instinct which led him to preserve that existence. This was acknowledged to a great extent by all classes. No person would knowingly take into his stomach what would be the means of instant death — or no person at least who possessed intelligence and had the fear of God before his eyes; and if that was a law imposed upon human existence by the author of our being, it struck him that it was a duty — the solemn and religious duty of every man and woman, to ascertain what those laws were, which God had made necessary for the preservation of health and the preservation of existence, as well as for the promotion of individual happiness. Why the Bible showed them that God himself was the great author of being and surely nothing that concerned human existence, health, life, and happiness, could be uninteresting to him. Now if God was the author of existence, an examination of the laws by which he governed human existence should be felt as a religious duty and a moral obligation. He found one great difficulty encountered by the friends of physiological science was to reach the moral sense of the community and to make man to

feel that he was really as much under the obligation to examine the laws of his existence, which God had made it necessary for him to observe, as to pray, or to discharge any other religious duty revealed in the Bible. He believed till this subject was brought to bear on the moral sense of the community, but little would be done toward promoting the objects which that Convention had in view; but if they could see and feel that God not only gave them existence, but had given them laws by which that existence was to be ordered and preserved, and if they could feel the full force of their obligation to examine those laws, then, and then only, would those laws be likely to be obeyed. Light must be shed on the subject, it must form a part of the education of children, the light of science must illumine the human understanding, and ministers and people who profess to feel the force of moral obligation, must feel the obligation of this duty, and then he doubted not something would be done to enlighten and bless the world.

The resolution having been seconded, was unanimously adopted by the Convention.

DR. BALL'S REMARKS.

Dr. A. Ball, of New York, President of the New York Physiological Society, was called upon to propose the next resolution, which he read as follows:—"Resolved, That the efforts of medical men, and the success of medicine, are and will be lost, or worse than lost, until the community in general, and mothers in particular, are more thoroughly and effectually enlightened on the subject of health and disease." The position taken here, he observed, was, that in order that the medical profession might be more successful in their efforts to do good, it was highly important that the community in general be more enlightened than at present on the subject of the laws of health and of disease. This would appear more clearly if they looked for a moment at the duty of a physician. In reference to acute diseases, it would not appear at first so obvious that the patient should be enlightened, because his physical condition was such that he voluntarily threw himself into the hands of the physician, passively and willingly, to be directed in all that should be taken as medicine and in his regimen and diet; but though this was generally the case, it was not uncommon to find persons hesitate as to what they should take in particular diseases, and it was difficult to secure the co-operation of the patient, owing to his ignorance. But this resolution took the ground that the community should be generally enlightened, and if the community in general was enlightened, then nurses would be enlightened; and when he spoke of nurses all physicians would feel with him how difficult it was to secure attention on the part of nurses, to the directions of the physician, which were so important to the welfare of the patient. Often they were circumstanced in this way—to do the best for the patient, they gave directions, conditionally, to the nurse, and hence they would see how important it was that the nurse should be enlightened—that the nurse should understand something about the directions which the physician gave. It was often necessary to give directions that some alteration should be made in the treatment during the day, and that these directions should be followed, and followed in every particular; it was important that the nurse should know something of the disease and its symptoms. But in chronic diseases this was much more so. In such diseases it was not uncommon, as the best thing that could be done for the patient, to alter his diet and to change his habits. In fact, he might say unless they secured that, they effected but little in regard to medicine—and therefore not unfrequently they found it necessary, especially in the treatment of many of those diseases which in the community were commonly understood to be incurable, and from which they suffered year after year, but which in fact were produced and kept up by the voluntary habits of the patient. The greatest difficulty which he had experienced in doing what he considered best for the patient, arose from the fact that they had so little information respecting the laws of health, for it was difficult to convince them that it was necessary, to effect a change, to require great self-denial. They all knew that such patients were the subjects of appetite as well as other people, and that they were of all others the most attached to the habits which they had contracted. Now he found very little gained in changing the habits of individuals unless he could reach the conscience. To do this it was necessary to address the moral sense of the community—this was vastly important, because nothing was sufficiently powerful to control the habits of man, except the power of conscience. Religious and moral men must be taught to feel the force of the obligation—"Do thyself no harm"—obey the laws of health as the moral law which emanates from the same source; and hence it must appear obvious to all that the community must be enlightened respecting the laws of physiology, which govern health, the human constitution, and, more or less, the anatomy of the human frame.

But the resolution which he had to propose included mothers. It was not only said that it was necessary the community should be enlightened generally, but mothers in particular. And a little reflection would convince them of the importance of this knowledge to mothers. It was obvious that to arrive at the nature of disease in infants or young children, or to determine the character of disease, its nature, and locality, it must be entirely by observation. They were not aided at all, as in other cases, by what the patient communicated, and

hence men that were lazy — that did not like a course of patient observation and attention at the bed-side — were never well qualified to manage the diseases of children. But if mothers were enlightened, they would materially aid the physician; if they were anatomists, and physiologists, they would be admirably qualified to aid him in discovering the nature of the diseases of children. In this light, it seemed to him of vast importance, and it must strike every one as a matter of great moment and importance to the “success of medicine,” as expressed in the resolution. But there was another important reason why mothers should be enlightened — that they should know when to call in medical aid. No doubt many mothers who feel as all must feel, who regard the interests of their offspring, have doubts on this subject; and if any man could settle that point, he would do the community a vast amount of service. Many mothers had said to him, “Doctor, I have called you in, because I am very ignorant on this subject, and dare not trust myself.” But others went headlong to work themselves, when they possessed but a smattering of knowledge. Now this would not be the case if knowledge of physiological science were more widely spread, nor would people run so anxiously after quacks as they did, and be so easily persuaded to swallow their pills wholesale. So they would see how important it was that all who cared for and desired to promote health and happiness, should be enlightened, not only that they may be induced to do what providence dictates they should do, but that they may do it in the best way, before they called in medical aid, and also to enable them to determine the suitable moment when such aid should be desired. And who was the best qualified to do this, but those who were the best acquainted with the anatomy, and the laws, and functions of the human body?

The resolution was then seconded and unanimously adopted.

DR. MACK'S REMARKS.

Dr. Enoch Mack, from Dover, New Hampshire, came forward to propose the third resolution, which was as follows: — “*Resolved*, That the practice and advocacy of physiological reform, is a duty which we owe to ourselves, to the community, to posterity, and to God our Maker and Redeemer.” The sentiment contained in that resolution he said he considered as affording a theme sufficiently prolific for the multiplication of massive volumes, in its exposition. They were told by St. John that he supposed if all our Savior's deeds and words were written, the world itself would not contain the books which those transactions and doctrines would fill; and he supposed the subject of physiological reformation — and the sentiment contained in that resolution, if fully explained, would constitute a large amount of that doctrine which our Saviour inculcated in his preaching. It was very certain that if ever mankind became what they should be, in physiological habits, it must be through the process of reformation. Mankind was now in a bad state as to physiological habits and health, the world was in a fallen condition, and it could only rise through the process of reform. Since the participation of the forbidden tree in Eden, our race has been falling, as a general thing, from the practice of proper physiological habits, and the haven of disease has been working since that time; and augmenting in every successive generation, till now, when they were waking and found themselves lying under a load of evil habits and constitutional disabilities, under which they groaned, and under which they sunk to a premature grave. The resolution which he had proposed, contained the sentiment that the practice and advocacy of physiological reform, was, in the first place, a duty which they owed to themselves as individuals. They owed it to themselves because by that practice they would benefit themselves as individuals. The practice of the principles of health, if entered into by any of them, would be attended with benefit to them. It was true it was hard sometimes to wear out the taint of disease which we have inherited from, and which has come down to us through many generations before us. It was an old, homely saying, which he had been used to hear in his childhood, that what was bred in the bone will cleave fast to the flesh. It was true of those taints of disease with which we were born, and, as before observed, it was a slow process in wearing them out from the constitution: — still they might wear them away as individuals, at least in some degree; and if not, they could check them in their operation, and might do much to recover from the effects of their own personal indiscretions. They might do something to redeem their health, and strength, which they had wasted by years of improper habits; and it was then a duty which they owed to themselves, to practice the principles of physiological reformation. They owed it to themselves to do themselves good. It was required of them that they love their neighbors, but they were to love their neighbors only as themselves. They were to love themselves as their neighbors, and as they owed it to themselves they also owed it to their neighbors to reform physiologically. They owed it to their own soul's interest, they owed it to the community, to whom they ought to give an example, to advocate the doctrines of physiological reform. What light they possessed on that subject was a talent, and they had no right to bury it up; they must exercise it if they fulfilled the law of God and the law of love to their fellow men. It was a duty which they owed to the whole community and to mankind, to propagate the sentiments of physiological reform. Mankind were slumbering

on that subject; they were unconscious of the state in which they lay; and they were so profoundly asleep, that they dreamed that disease was something that came in the way of fatality; that it was something to be expected—something that must occur in the natural order of things. How few indeed there were, while writhing under pain, that thought they had themselves, by their own improper habits, fixed that infirmity and pain upon them, or that it was entailed upon them by the evil habits of their ancestors. But it was their duty to enlighten others on that subject; and what condition of their fellow-men could more earnestly call upon them for the interposition of mercy than that condition of pain, disease, and premature death. It was a subject that well called for their sympathies. But it was a duty which they owed to posterity; and the obligation increases. If their ancestors through a thousand years had been transmitting down to them diseases and infirmities, it was not for them to propagate them onwards and add to their amount. They owed it to posterity to stop the tide, if they possibly could, and transmit to them healthful constitutions, and to transmit to them also proper practice in this respect—to leave behind them a record that a great reformation had commenced, and leave to their posterity true principles of the laws of health. They owed this to posterity and they could not withhold it if they would be guiltless. Yes, when they looked down to posterity they could not fail to see that this reformation was of the greatest importance. If things continued as they had seemed progressing some hundred or a thousand years before, the race would become well nigh extinct. But he saw a reform commencing; he saw the load of human misery in the form of disease and depreciated strength beginning to remove from the species, and they were beginning to rise to their proper state; and they would continue to rise until the earth shall be emancipated from the remains of infirmity and disease. Further, they owed this to God their Maker and Savior: but that ground had already been trod by the mover of the first resolution and therefore his obligation was lessened. They owed then this reformation to themselves, to the community and to posterity, and they owed it to God their maker, who made them in his own image, both in body and soul. Hence, how important a duty remained, to recover what was lost, if it were possible. It was their duty to reform and to regain the strength with which God had created them, that they might serve him with a sound mind. The Savior died for them that they might live unto him in the exercise of all their constitutional powers both of body and mind, and oh! how strong then was the duty which they owed to him that made them, and to him that bought them with his own blood, to reform those habits which were weakening man and prostrating him to a state of effeminacy—which were binding the soul to corruption. Effect that reform and the soul would rise to its mature strength and vigor as the body was freed from those habits and those infirmities which were brought upon it by evil practices of a physiological kind. He would not further protract these remarks, but with great pleasure he submitted the resolution; which was then seconded and adopted.

MR. WALKER'S REMARKS.

Mr. Walker, of Boston, next rose, not he said, to move a resolution, but to state the object and the purposes of that meeting. They were not meeting as a Society, but they met as a Convention of friends of physiological science, called there for the purpose of discussing the question of physiological reform. That was a popular assembly, and every one present had a right to suggest what he thought and felt to the Convention for inquiry or discussion, provided it was suitable for such an occasion, and no one would be pledged to give his name as a member further than as approving of an inquiry into the great principles of physiological science.

MR. GRAHAM'S REMARKS.

Mr. Graham was not quite sure that his friend Walker's explanation did not require explanation. (Laughter.) He was not aware that all would understand what "Physiology" meant; and therefore he would remark that they came there pledged to no particular system, or sentiments, or views. They were conscious they were living beings and many were more or less conscious of suffering—they saw it around them. Now the great question they wanted to get at was this, or the great truth they wished to ascertain was this, is there any way by which we can avoid disease, secure permanent health and enjoy life. They did not assume that they had ascertained the truth in this matter, but they brought it before them as the great problem to be solved; and he thought there were but two ways of coming at a solution. One was by experiment, and the other was scientific. He need not say that the scientific was a way that few were prepared then to enter upon, and those who had been observers of their own experience knew the deceitfulness of it. To correct therefore, and bring themselves into an association to compare experience, and to test themselves, was the business of this Convention—It was to bring the subject before their minds—to contemplate the difficulties in the way, and inquire one from another of the means by which they could avoid the difficulties;—in short they wanted to

ascertain the laws of life and health, and those that were present were all equally interested in the question. As had been observed, they were no Society. They did not undertake to tell them as a matter of certainty, if they did so and so, that they would escape disease and live a thousand years. But they asked them to confer one with another—to try an experiment—to come together and compare notes in regard to that experiment, and by any means possible to arrive at the truth in relation to this interesting subject of human life and health. The Physiological reform of which Mr. Walker had spoken was to ascertain the laws of life and health. They did not mean to propound them.

MR. BEARDSLEY'S REMARKS.

Mr. *Julius T. Beardsley*, from the West Indies, was next called upon to address the meeting. He said he had not expected to have been called upon to address that audience, but as facts were called for, he might be able to recollect some that bore on the subject, in connection with his tour in the West Indies. He had spent the last five months in the Island of Jamaica; and the first fact to which he would call their attention was in connection with himself. It was in consequence of having violated the laws of Physiology that he was obliged to take that tour. It was something like a year and a half since that he began to lay aside his studies altogether from a want of health,—the just penalty of broken physiological laws. In that condition his next consideration was how to get out of it, and he began to read the *Journal* of Mr. Graham, or the *Journal* called the *Graham Journal*, and some other works on the same subject, and he found almost every thing to depend on diet and exercise. In that respect he had been a transgressor and he could not but acknowledge that penalty to be just. He travelled for a time in the New-England States, but was but little benefited; he was then advised to try the West India climate; accordingly he set out in November; he sailed from Philadelphia and arrived at his destination on the 18th. Very soon he had an invitation from emancipated negroes to go up into the mountains and spend his time with them. His health was poor and therefore he refused to go; but they were so anxious to have some body to talk to them about Jesus Christ and the way to heaven, that he ultimately consented, telling them at the same time that he did not expect to be any thing but a burthen to them. He however, went, and of course, as they offered to give him his board, and as he had little to do among them, he unwillingly put up with any thing they brought, and therefore he conformed to their mode of living. He was almost entirely among the colored population, and he would tell the meeting what his diet was. In the morning quite early, he took a cup of arrow-root; about nine o'clock, their usual breakfast time, they brought roasted yam, cocoa and plantain. Cocoa is similar to yam, and both are of the nature of the potatoe—they grow in the ground like the potatoe. In connexion with this, he took one or two boiled eggs. In the afternoon about three o'clock, they took dinner, which consisted of the same in a boiled state, and at night, about six o'clock, he took another cup of arrow root. That was his mode of living while he was in the mountains, occasionally, perhaps once a week, partaking of boiled fowl; and he found his health gradually improving, so that before he left the island he was able to labor with the negroes a considerable portion of his time. With this diet he accustomed himself to horse exercise. When first he went there he could not ride twelve miles without being compelled afterward to take his bed, but during the last week of his stay there, he was able to ride forty miles a day, and several hundred miles during the week, and on Saturday night he found himself better than when he set out. He might mention a few facts too, in connection with the resolution under the head of their obligations to attend to physiological laws; and he would mention facts which had come under his own observation and some which he had heard from others. Perhaps it was known to most of them that the planters in the West India Islands, that generally the owners, did not reside on the Island, but that they had overseers who mainly superintended their estates, though some of them live there, and when they did so, they lived in a very luxuriant style. In the places where he stopped and on the plantation, there was a young man who, he was told, was the last owner. He had been in the habit of living as most planters lived, and perhaps he might there tell them something how they did live. They used a great deal of animal food; they also used some porter, rum and brandy, as their common drink. They could not go to a house, scarcely, at least he did not while he was on the Island, except to the houses of one or two individuals who had lately made a reform on this subject, without being urged to take some brandy. If he rode three or four miles it was said, "why, you must be very much fatigued, will you take some brandy?" If he walked a mile, he was again assured he must be exceeding tired and was pressed to take brandy. They were exceedingly hospitable and every thing they gave as free as water. If he declined taking brandy, he might have wine or porter, but if he would take neither he was thought an anomaly indeed. But he was a water man; and had not taken tea or coffee for the last eight or ten years. The young man of whom he had spoken lived in this way, but indulged perhaps to a little greater extent than others, and at the age of twenty-two he fell

a victim to his transgression of physiological laws. He visited that young man's grave, and was informed that he was a young man of talent, and of good constitution originally. He found that that mode of living influenced the morals of the planters very much; and thought from circumstances, that might be mentioned, in which they had been placed, they were familiar with vice of every description. Still he could trace to their mode of living a vast amount of vice existing there. They took stimulating food and drink, which in that warm climate acted upon the system as it might be supposed it would; and on inquiring what could be done for these planters he was almost disheartened and ready to say that the present generation must sink into the grave and into hell, because he saw it was impossible to get at their consciences and reform their hearts and make them fit for heaven till those habits were broken off; and on the other hand it seemed impossible to break off their habits of living until they were converted and became Christians. There were a few cases, but they were marvellously few indeed, where individuals were arrested in their course and had simultaneously left off their habits and their sins. To God be the glory. He had conversed with some individuals there who were planters, and he had said to them, as tenderly as possible, "Do you not see, my friends, that the course you are pursuing is leading you to temporal and eternal ruin?" "Yes," says one, "I see it; I know that our habits are bad; and that as long as we continue in them there is no hope; but sir," said he, "if you would reform a planter, you must take him when young." "Sir," said I, "how old are you?" "Only twenty-two," he replied. "What!" I inquired, "is it necessary to commence younger than that?" "Yes, sir," he said, "you must take them at the age of eight or ten years or at least nearly as young as that." And so he was led to believe, for, being trained up from their childhood to a luxuriant mode of living, all can see that their habits would become fixed. He observed too that the white residents there when disease had taken hold upon them, dropped suddenly into the grave, and there seemed to be no redemption, and some too who were laboring there as missionaries of the cross. But, it would be asked, are they guilty of such bold transgression as this; and he must say that many were. It was considered no discredit for a minister to have his wine and even his brandy at dinner, and to take it or wine and porter often during the day. Several had died since he had been there and he had observed that they had dropped away suddenly, and that the fever of which they had died was of the most malignant kind. He would state another fact. A friend of his there, a missionary, went from the West in poor health; he left this country on account of his health, because the physician had told him that if he remained he would probably not survive another winter. He was acquainted with the subject of physiology, somewhat as treated of in the Journal referred to, and he adopted that mode of living, and since he had been in that Island his health was rapidly improving, and he was able to do more missionary work than any three missionaries there, with whom he had become acquainted. His health was now good and the health of his wife was excellent. They had been there something like eighteen months and they had no sickness at all till the week before he (Mr. Beardsley) left, and that week the wife of his friend was attacked with fever. His friend had been out himself, walking a number of miles, and on his return was in a state of profuse perspiration; he threw off his coat to take care of his wife and forget himself, and in this way he took cold and was likewise attacked with fever; but it was only a slight attack, for before he (Mr. Beardsley) left, which was in the course of three or four days, they were able to accompany him to Kingston, a distance of six miles. He had mentioned that fact to show the difference between persons living as they lived and the planters whose habits of life were of a different kind; and he had no doubt it was owing to their mode of living, as he had described it, that his friends there were now living as he trusted they were. He had no hesitation in going to the West Indies, which was considered a deadly climate to Europeans and Americans, as long as he kept himself on the mode of living he had mentioned; and he believed that persons might go almost to any portion of the world if they would only conform to dietetic habits suitable to the climate and to their physiological constitution. He said then again that there was a moral obligation resting upon them on that subject. There would be no need of the missionary, or those who would be missionaries, to select this or that portion of the world as the scene of their labors, because it was more healthy or had a better climate, if men were willing to deny themselves, and to conform to the laws of their physiological constitution—if they would do this they might go any where and carry to the ends of the earth the message of salvation and tell the perishing sinner the way to heaven. In connexion with his experience he could say that he believed if Parsons and Brainard, and Martin, had understood the laws of the physiological constitution, they would not have suffered as they did such a remarkable degree of despondency, and that what they considered the vileness of their own hearts was often only the corruption of the bodies. He knew that persons afflicted as he had been with a nervous affection could not but be in a gloomy state if they did not understand the laws of the physiological constitution. Many there probably could bear testimony to the truth—he spoke to those that loved God—how often the heavens seemed to gather blackness—their hearts appeared

hard and as though God had forsaken them ; and this condition perhaps continued for days and weeks and months, and perhaps for years. But by and by perhaps they were a little better ; —health and hope sprang up anew and they saw once more the light of the sun of righteousness and they felt its cheering rays in their hearts. This he believed was often attributable to the state of their bodies, but as he had detained them so long he would not further occupy their time.

PROFESSOR WHIPPLE'S REMARKS.

Professor *Whipple*, of the Oberlin Collegiate Institute moved the following resolution :—

“ Resolved, That the highest moral and religious interests of man, require a strict conformity in his dietetic and other voluntary habits, to all the physiological laws of his nature.”

He ought, perhaps, he said, to state that he had been unexpectedly called upon to move that resolution in consequence of the meeting being deprived of the presence of some gentlemen who were then attending an anti-slavery meeting elsewhere. Under these circumstances the resolution had been put into his hands for advocacy ; but he was sure it need but to be read and understood to obtain for it the hearty assent of every one present. When speaking of the physiological laws of man's nature it seemed somewhat tautological, for they meant those laws pertaining to the nature of man ; more particularly those laws which pertain to his animal nature. Now if it could be shown, as he thought it could, that strict attention to the physiological laws of our nature was requisite for the exercise of the highest moral and religious feeling, surely the inference to be drawn from that was that a strict conformity of all our habits to those laws was required of us. He ought to say that he should not pretend to present any abstract reasoning on the subject, but that he wished simply to suggest a few facts which had fallen under his own observation. He ought to express, however, to that audience, his regret that that resolution had not been put into better hands, into the hands of some individual who had more time for reflection on a resolution of so much importance, for he believed no resolution offered there that day would exceed in importance the one he had to propose. It took hold of the moral and religious interests of man ; it took hold of man's higher nature, while the resolutions by which it had been preceded more particularly referred to his physiological or animal nature. Now if those resolutions pertaining to animal nature, to that part by which man was assimilated to the brute creation around him, were considered important and an attention to them was considered necessary how much more important was that resolution and how much more attention did that resolution demand which applied to that part of man which assimilated him—not to the brute and to the animal—but to God. But that resolution contained a simple question of fact, whether an attention to the physiological laws of man's nature was necessary for the exercise of the highest moral and religious feelings. And, as he had said before, he thought the question hardly need be debated. But he might refer the audience to their own condition of feeling ; and if any of them suffered under the effects of violated physiological laws they were ill fitted for attention to close, consecutive argument. If any disease preyed upon their health they were not prepared for that intellectual repast which the gentlemen that would succeed him were prepared to offer, and for intellectual and moral feeling of a high order, for all their attention was drawn towards the sufferings of their physiological nature.

Now it was necessary that their intellect should act clearly, understandingly ; for if the eyes of their mind were darkened it prevented the clear perception of truth, and if they loaded their bodies in any way so that the mind's attention was called to it, it would prevent the clear perception of truth, and the exercise of high moral feeling. But to illustrate his position, suppose a clergyman presented the claims of God upon that audience, or he would take another case, suppose the character of the Saviour were set before them. Now instead of confining their attention to what the preacher said, suppose their attention was absorbed with physical suffering, however eloquent the preacher might be, however plainly he might set before them the high character of the Saviour, however well calculated the discourse might be to warm the feelings and draw the soul towards the Saviour, if it fell on unheeding ears or was presented to minds that were occupied with some other thing, then they were not prepared to exercise strong emotion, and to receive the truths presented before them. And thus it would be in every case, not only when they attended the preaching of the gospel, but whenever they turned their attention to reflect on any other subject or to exercise their feelings, supposing their moral character to be the same, the exercise of emotion towards God would be somewhat in proportion to the clearness of their apprehension. If they had the love of God their moral feelings would be quickened, their emotions would be drawn forth towards God just in proportion as they were able clearly and intelligently to understand the character of God. But he might present the subject in another point of view—that it was necessary and a duty to preserve the lives which God had given them, and that it was their duty to preserve and strengthen their physiological natures.

It was obviously their duty to take care of the Physiological nature which God had given them, without which they would be unprepared to do the will of God, in this world at least; it was their duty so to take care of those natures as to preserve their powers, as must be evident to all. Now for high religious feeling it was necessary that the conscience should be clear. He might go into a simple illustration, and ask those who exercised religious feeling at all, if the consciousness of a violation of physiological laws did not operate upon the mind when they were prepared to exercise high religious feeling; and they would reply that it did; and first because of the influence of their physiological natures upon their minds, and secondly because the testimony of their conscience was against them. He would not further detain the meeting with that subject but would simply state a few facts. He recollected an individual who was called to conduct the farming operations of the institution with which he was himself connected: he had the management of the whole farm, which consisted of 750 acres; and he was a man in size perhaps inferior to no one then present. His habits of life and the amount of labor and fatigue which he had gone through had gone far to strengthen the principles which his (Professor Whipple's) mind had previously imbibed. He recollected last summer, in the warmest weather and during the hardest labor in the harvest field, it was that farmer's habit to rise early, perhaps an hour before the other laborers, that he might get the team ready to go with them into the field. He rose perhaps as early as four o'clock and performed considerable labor before breakfast; he selected the hardest work for himself, and after the others had retired he was occupied an hour more. His habit was, in the first place, during that season, never to take any food that was more than very slightly warmed—generally he took it cold—his drink always so. During this time his diet was what would be called sparing for a man of his habit. He never permitted himself to take food between meals, which were taken at six in the morning, at twelve at noon, and again at seven in the evening. Never during the warmest season and the hardest labor did he permit himself to take food between those hours; and his drink in all cases, was cold water and nothing more. As he had observed, his food was cold or only partially warm, and he abstained from animal food altogether, and was what is called an abstemious man. He would go through labor in that way which was sufficient to crush any ordinary man and be scarcely fatigued at all; and when the question was asked whether man was able to endure hard labor on that kind of food, it was only necessary to refer to that farmer and say "just look at brother Carver and see what he is able to do." But there were other facts which he would mention connected with experiments which he had seen tried. He was connected with a Manual Labor Institution at which all the students were required to perform two or three hours manual labor each day; but in consequence of the late pressure they had not been able to find employment for them all, so that some had not performed more than one hours labor a day. He mentioned that to show their state of preparedness for future labor. During the harvest there was a vacation of two weeks to permit those that were in indigent circumstances to go to harvest labor to procure funds to enable them to complete their education. At the time to which he alluded some of them went fifteen and twenty miles to obtain employment. He recollected three in particular, who were not remarkable for physical vigor, went to a farmer to seek to be employed as laborers in the harvest field. At first it was considered doubtful whether students were able at that season of the year to perform the necessary labor, but ultimately the farmer consented to employ them. On the morning when they commenced their labor they took no tea, nor butter, nor meat, as was their habit. Those hired by the day looked astonished and indulged in a good deal of ridicule and used a peculiar expression, common, however, amongst that class there—they said these young men will "tucker" before night; that is they would fail to discharge a day's duty. But they were able to perform their portion of labor. Towards night one of those men who, to make it hard for these young men to bring up their rows, performed quicker labor than he was required, failed himself and in three days every one of those laborers were unable to bear as much fatigue as those students who had before only labored one hour a day. If permitted he would mention another experiment. At another Institution with which he had been connected they all boarded at the same table, and varied in number from 120 to 140 young men, about half of whom took that exceedingly simple kind of diet and abstained from animal food. He was a curious witness of that experiment when they went out to labor. There were a few who followed the example of the farmer, of whom he had spoken, and refused to take any food between meals, and those he believed were capable of enduring most labor—of putting forth most exertion with the least fatigue. Most, however, took a slight luncheon between meals; but it was ascertained that those who abstained from animal food—and the weather was then exceedingly warm, being up to 90 degrees at that time—were able to endure most fatigue, and did so, whilst most of those that used animal food gave out from fatigue. A number who did not use animal food also failed from fatigue, and it was not singular that they should considering their former habits. He mentioned those facts to show that those who abstained from tea and coffee and animal food, could endure, during the summer season, as much fatigue and as much

labor with as little suffering as those who did not abstain. He would then mention another fact of a different kind. A young lady attended a "quilting"—those who were then present might not understand what he meant—but in the country it was known as a scene of great joyousness and there was also some extraordinary eating and drinking. The young lady of whom he spoke had been a good deal engaged and excited, and thus she sat down in the circle and rapidly drank some strong tea. She was immediately thrown into convulsions and died, the Physician testifying that her death was occasioned by drinking strong tea rapidly. What did they learn from that fact? Why this, that if it was our duty to preserve our bodies so that they should be capable of endurance in the cause of God, then it was our duty religiously in all our dietetic and voluntary habits to pay attention and strict attention to the laws of our physiological being.

DR. BALL'S STATEMENT.

Dr. BALL again rose and said he had been requested to state a case to the Convention in illustration of the importance of diet and regimen in the treatment of chronic diseases, and in complying with that request he was under the necessity of speaking of himself, as he was the subject of it. He would be very brief, as he should only give the simple outline of the case. He had been himself subject to a chronic disease of the liver for about twenty-five years and he had suffered more or less to this period; for the last five or six years very considerably. In the region of the liver he had considerable pain and uneasiness attended with constipation of the bowels and the common symptoms of indigestion consequent upon the deranged functions of the liver, and he was often much prostrated in body and depressed in mind. For the last five or six years he had been under the necessity of resorting to medicine as often as every two or three months to procure relief from very great suffering. This relief was only temporary, for the liver would soon again fall into the same state of congestion and morbid irritation. The true character of the disease may be known by reference to the fact that he had obtained perfect relief from all the symptoms of the disease, once when reduced by depletion with the lancet for an acute disease, and again when for some months he had lived on bread and water for the cure of a like disease.

A physician of this city (Dr. Cook) who had seen the happy effect of a change in diet and regimen in the treatment of chronic diseases, suggested the importance of the experiment in his case, consequently about fifteen months since, after being considerably reduced, he changed his mode of living; he left the use of animal food, butter and tea, and lived on a simple vegetable diet the last fifteen months and during this period he did not take a particle of medicine, and he found himself much improved both in body and mind. He found he required less sleep by at least two hours in the twenty four, and when he awoke in the morning he felt refreshed and ready for action.

He would here state that he practiced ablution with cold water every morning, accompanied with the most thorough friction over the whole surface, and by this practice he found himself invigorated and his body more elastic, so that he was able to walk with greater ease. He was also free from that load of oppression under which he had suffered for a long time, and his mind had also undergone a marked change. He had found himself during the day when he attempted to exercise his mind, suffering under a great sense of oppression, but this had also left him and he was now able to sit down after dinner and to spend an hour or more in reading and meditation. He would say of the experiment in his case, although not so thoroughly made as he would recommend in a similar case, that the improvement of his health was manifestly marked. Instead of losing strength and an appearance of health, those who knew him fifteen months since said he never looked so well as at present, and he now weighed 15 pounds more than when he commenced this regimen and he was able to walk more on a vegetable diet and with greater facility and comfort to himself. He had felt it his duty to give the statement of his case not simply because there might be persons present who might be benefited by it, but more especially because he wished to direct the attention of the profession to the indispensable importance of a well regulated diet and regimen in the treatment of chronic diseases in general.

MR. WALKER'S STATEMENT.

MR. WALKER said he was not a Physician like the gentleman who had last spoken—he was a business man—but he was a striking instance of a recovered dyspeptic man, who had suffered for 20 years and was by it being rapidly carried to the grave. The disease was attended with all its aggravated symptoms and he was reduced to a skeleton. He had Physicians about him, for he had been a great patron of Physicians; he had a peculiar acidity of stomach, and he could not take anything without throwing from the stomach something as

strong as aquafortis. But on the advice of a gentleman who came to see him he commenced a reform of all his habits: he quit tea and coffee, and everything stronger than water, and went on a bread diet—what was said to be Graham diet, or bread made of “unbolted” wheat, and his health returned, and now he had been three years and a half and had not been at all a patron of Physicians, he was sorry to say, (laughter) how soon he might be he did not know, but at present he found himself a new man. The last speaker had alluded to the weakness which he endured: now he (Mr. Walker) lived at Boston and when in the state he had described, he could only go and look at the common and admire its beauty and desire to walk round it, but now he walked round it every morning, and it was a mile in circumference. He was not even yet in strong, vigorous health, for he had been almost annihilated before he discovered the remedy and before he understood “the house he lived in.” He could not expect to be wholly restored: but if at the age of 10 or 12 years he had been taught what every child ought to know, something about his constitution, he might have been then a man in good health and robust constitution, and might have lived like his great grand father and grand mother to the age of 95 or 100, while now he could not hope to attain 50 with all his care. He would observe that he practiced abstinence both winter and summer, and there was no hardship in it more than in washing the face. It was a pleasure and not a burthen. He felt enthusiastic on that question, and well he might. Not only his own experience but his own reflection on the case had taught him to place the cause in which they were engaged side by side with the great enterprises of the day. It was too late in the day to carry out any particular reform without carrying out the others: they must all march hand in hand together. They might attempt to push one ahead of the other, but the great aggregate must go on together. The great question which they would agitate was whether the people shall study the laws of physiological anatomy or leave it to the Physician. What! Anatomy studied by the people? And why not? Why that principle had been acted on in some parts of the world in regard to religion; the people knew nothing about it but what was told them by their priests, and a favorite maxim with them was, “Ignorance is the mother of devotion.” Here they would teach that ignorance is the mother of health. But he thought more rational, more intelligent, more real piety, and better morals, and every thing else that could contribute to the happiness of man resulted from intelligence: and precisely so it was on this subject. The more intelligent were the people the more respectable would be the medical profession. There was no doubt of that. But perhaps it might be said it belonged alone to the Physician. He begged pardon, but he did not think it did. He did not believe a reform was above the people. All reforms in Church, or State, or medicine, or politics, or divinity, or anything else ever had been, with the people. The people had first began to feel, and to move, and to carry on the great and good work; it had always been so, it was in the nature of things that it should be so, it ought to be so, and it will be so. But while they enlisted the attention of the community in this cause they must especially secure the co-operation of the women. Without the women no good cause had ever yet prospered and in a reform of dietetic habits they could not do without the women. What man, if his wife opposed him, and refused to get what was good for him, could effect this reform? He had known many a poor man who had gone to his grave in consequence of this want of aid from his wife; but from present indications they hoped to secure the co-operation of the women.

They were not to be deterred by ridicule. About a year ago they had a Health Convention, he believed the first in the world—held at Boston. It passed off very pleasantly: but what did the Press do about it? Why with few exceptions, the subject was turned into ridicule; but “bran bread and saw-dust pudding” was all their argument. Last winter they asked the legislature for an act of incorporation: they were treated very respectfully, the bill was drafted and passed through the necessary stages, and enacted by the Senate, and there was every probability of its passing the House, when a prejudiced man got up and raised the cry of “bran bread and saw-dust pudding”—the house was thrown into convulsions of laughter, and by acclamation without a hearing the bill was thrown out. And ridicule was precisely the sort of argument ever brought against the cause, unless he excepted the argument enforced by the brick bat. But this was ever the case when men attacked the worst vices of a community and they must make up their minds to meet it.

ANECDOTE BY MR. TAPPAN.

Mr. Lewis Tappan said when he came into that place a few minutes ago, he met a Physician at the door,—he did not say it to his disadvantage, for he believed he was favorable to their cause—who had told him as he went out that he had sat and heard as much against his interests as he could bear. (Laughter.)

MR. CARVER'S REMARKS.

MR. CARVER. (the name the gentleman was understood to give) rose in the body of the church and said that his own experience had been opposed to his reading and to his prejudices on this subject. A vegetable diet had produced a different effect upon him than upon the gentleman who had last addressed the Convention; yet he had persisted in it: as to tea and coffee he had abstained entirely, but when he returned to their use he found it beneficial. But in spite of this experience of the effects of a vegetable diet he had persisted although his experience was in opposition to those theories. It was said that those nations that were confined to a vegetable diet lived longer and were more healthy than others, and Hindostan was alluded to; but what was the fact? Did they live longer than Europeans or Americans? Look at the Russians, Laplanders, Swedes, and Prussians, and what was the fact? Why the average duration of life was greater amongst them. He mentioned this though his predilections were in favor of a vegetable diet and he had practiced it: the results however and his observation had caused his principles to begin to stagger. He would, however, state that he had always when a youth been troubled with considerable dyspepsia, and with slow digestion, and he had found that a vegetable diet and not an animal diet was rather beneficial than the contrary.

FINANCIAL AFFAIRS OF THE CONVENTION.

MR. WALKER here stated that the expenses of the Convention would be about \$109 and the Committee would then pass round to receive the contributions any present were willing to make. Their contributions would be entirely voluntary for no call would be made upon members as members of that Convention.

FURTHER REMARKS FROM MR. GRAHAM.

MR. GRAHAM next rose and said he had been compelled to talk so much on that subject that he exceedingly regretted on such an occasion, that their friends were not assembled in sufficient numbers to do all the talking without his being obliged to say anything. He did not love to talk so much but it seemed necessary that he should say something. He had already said that they did not come there assuming to know precisely what the truth was; but they did assume that man's nature was established on determinate principles; it was a compound, organic, intellectual, and moral being, and its life, health, intellectual powers and actions, in short all the proper attributes of man were established on determinate principles and subject to fixed laws. It was not a matter of contingency that man lived or died—enjoyed health or became sick. It was not a matter of contingency that man's health was good or bad, but on the contrary, those things were fixed as certain, and human life and health were as strictly a matter of science as other subjects of human contemplation. This was an ascertained great principle. Man knew where the truth lay and, as he had said, he seemed to have two ways for its discovery—one was experimental, the other was scientific research; and of the latter he might say it was one of the most profound and intricate subjects to which the human mind could be applied. Some gentlemen there had got up and told them the result of their own experience; one said that a vegetable diet had produced such and such a result; another gentleman's experience contradicted the experience of others that had preceded him: what then? Was the whole uncertain, and was nothing known of this matter? Should that be the general conclusion at which they should arrive? Why they were told what was one man's meat was another man's poison—that what was good for this man was evil for that, and therefore that the matter was uncertain—that nothing was ascertained—that there were no fixed principles—that one man lived out his appointed time and another died when his appointed time came. That if he were to enjoy health he should, and nothing he could do would prevent it. That was the prevailing sentiment of the world, but they denied that it was true. They assumed and insisted that all was established on determinate principles. He would not undertake to prove that this or that man's experience was correct, or that the gentlemen had given them the true results of correct experiments; but somewhere the truth lay and it might be ascertained. He did say that in organic matter there were particular, fixed, and determinate principles—they did say that there were precise and ascertained laws—that the matter of organic beings, that their vital powers must have perfect and systematic laws and that they might be ascertained. And they did say that health was as much a matter of law as any physical phenomena and that it might be ascertained. But how were they to come at it? Were the people prepared to take hold of it? They saw the difficulties that stared them in the face; and were they to conclude

with the last gentleman that there was nothing to be known in the matter, or with the gentleman who preceded him, that it was fully ascertained? Were they to conclude that because there was an apparent contradiction that it was useless to proceed further with the investigation? No, they were not to be deterred till all the difficulties of the science had disappeared. The gentleman in the body of the church (Mr. Carver) had evidently difficulties in his mind: his very statement showed that he had not understood the facts and that he had not sifted the matter to the bottom. Why, the difficulties which presented themselves to his mind had been met, and examined, and answered: yet he (Mr. Graham) was glad to have those objections started, and he would tell the gentleman that the difficulties that seemed the greatest to him had been met repeatedly and put down, and if he would hear them discussed he might attend the meetings of the New York Physiological Society, on the second Wednesday in every month, in the Lyceum Hall, Broadway, where the Society would be glad to see him. They could not there enter into the discussion but he was prepared to follow the gentleman and meet all his objections. It was unfortunate to compare the Hindoos with the Russians to show that they enjoyed longer life, for the Russians lived on a more pure vegetable diet than the Hindoos and they eat less animal food in general. But the history of the Hindoos had been but little understood here: they, however, were beginning to understand it and they found it was not true that they lived solely on vegetable food—their religion did not require it at all, for they were now known to stuff and saturate their bodies with the vilest narcotic as a stimulant—they were given up to sensuality and yet it was thought to be surprising that they did not live to be old. Now the Russians, as a general fact, with some exceptions—the Russian peasantry were compelled to live on a plain, coarse vegetable diet, and they were among the longest lived people on the face of the earth. But he did not wish it to be understood that he assumed the point to be fully proved: he did not wish them to understand that he was assuming that a vegetable diet was unquestionably the best for every body. He could conceive that some gentlemen might have brought their bodies to a state in which it would be unwise to change their diet suddenly. And he could readily conceive that others had brought their digestive organs into a state far better than they had been all their lives; at any rate while they retained a portion of animal food and did not live on the plain and farinaceous. Now they might take a sheep, a horse and a cow and educate them to live exclusively on animal food, and they might bring them to that habit that they would keep on it and be well and healthy; but if they were suddenly turned out to grass they would again have more trouble than they had to teach them to live on animal food. No doubt the gentleman before him had had trouble but they could not arrive at conclusions from a sudden experiment unless it were made under the direction of a capable Physician. Before they could arrive at conclusions they must know what had been the gentleman's old habits—and before he could acquire new he must know what were the physiological laws of the human constitution, and then he must ascertain how far he had conformed to those laws, and in the third place, what were the best means to bring himself back to a conformity with those laws consistent with the original condition of the man. If an individual wished to bring back a sheep or a horse from the state he had described, it must not be by such a course as would cause sickness and probably death. If he found them in such a state that their stomachs were incapable of digesting hay and grass, their natural food, he must train them with great care to bring them back. But he would not detain them with special reasoning on the subject, but he wished to give the impression that it was a subject that demanded the attention of the people. He would not, if it were in his power to speak so loud as to impress conviction or to effect the conversion of the world—he would not if he could, induce the whole human family suddenly to change their diet—he would not tell them all to live upon vegetable food; but he would say this to them: “my fellow creatures, there are somewhere to be found correct principles in this matter; it is a matter that surely demands your attention; and I want you to attend to its investigation rather than to go headforemost; I want it to be an intellectual inquiry rather than a matter of feeling as far as we can see our way—I want you to make experiments consistently with correct principles and then let us know the result.” Great effects had already been produced in this country. He was asked repeatedly whether the cause was going “ahead”? Are there a great many “Grahamites”? But what, he asked, did they mean? Did they mean to inquire whether there were a great many that lived on bread and water? If so, he told them he did not believe there were many. If he were asked whether there were many that lived on an exclusively vegetable diet, he replied, comparatively, there were not. How then was the cause going ahead? Why he would tell them. Some great effects had been produced: some that never seemed to think of the relation of their suffering and their habits, to whom it did not occur that sickness was attributable to their voluntary habits, who were not conscious of the evil of excess, and that eating and drinking were connected with sickness, but who took sickness and death to be a dispensation of Providence, or some fatality, or anything in short irrespective of their own habits—were beginning to think on this subject. One great point gained was, that it was becoming a common sentiment throughout this country and in some respects

in Europe, that there was a very near relation between the voluntary conduct of the people and sickness and suffering. Now if they had effected that, one grand point of their labor was gained. There was another fact which he considered denoting the accomplishment of good, which was that there was beginning to be a general recognition of the truth that there was such a thing as excess; and, while few comparatively had abandoned flesh-meat, if it were an evil, and they were not then to determine whether it was or not—while few, he said, abandoned it, yet so much attention had been called to the subject that he heard of it from every quarter. And if people were now at all indisposed they were told to take but little flesh-meat. And what did that mean? Why that there was such a thing as eating too much. He (Mr. Graham) called the other day on a man who was the editor of a Newspaper and he (Mr. G.) had supposed that he should get bitter revilings and ridicule, but on the contrary that person, to use his own language, said "I am almost a Grahamite myself." He also said he scarcely ever ate animal food, and he only allowed his children a little lean meat once a day, for he was convinced that the grosser portion of flesh-meat was better let alone. In this great subject there was a truth that was worthy of investigation, and if they effected no more than to get the world into the right track, and give the world correct information, they had effected a great deal and begun a great reform. They wished the inhabitants of this world to exercise those faculties which God and nature had given them in the investigation of this truth, and he doubted not that the result would be happy and successful.

The following resolutions were then moved and carried.

RESOLVED, That life, health and all the physical interests of the human body, are established upon precise and determinate principles, and that the highest welfare of man, as an organic and animal being, depends on the fulfilment of the constitutional laws of his nature.

RESOLVED, That the human constitution has a definite and determinate adaptation to a particular climate and diet and that all deviation from the truly natural state, circumstances and habits of man, necessarily, in some measure, diminishes his physiological powers, impairs his health and abbreviates his life.

RESOLVED, That a thorough knowledge of the anatomy and physiology of the human system is essential to the highest intellectual improvement; and that the greatest mental activity and power cannot be secured without a correct observance of physiological law.

RESOLVED, That the true principles of political economy are founded on the physiological laws of human nature, and that the best interest of man in his social, civil and political capacities, require that legislators and rulers should act with a just regard to those laws.

A committee of publication consisting of Messrs. Cambell, Cragin, and Burdell, was then appointed and the meeting adjourned.

LETTERS FROM DR. ALCOTT AND WILLIAM GOODELL.

Much regret was expressed by the friends of the Convention that Dr. Alcott was not present—in the following letter we have his apology.

DEDHAM, MAY 6, 1839.

DEAR BROTHER CAMBELL—

I am obliged to say, by this morning's mail, that after all, I cannot go to New York. (As I have written to Dr. Mussey, and others, to address me there, I beg you to take from the office all letters intended for me, and open them, and make such use of them in the Convention as you, in your wisdom, may deem expedient.) God speed the wheels of reform and the objects of the Convention, and hasten the day when that slavery to self and lust and that pupillage of the devil which now overspread this otherwise bright world, and shadow as it were, the very image of Jehovah himself, shall be removed—the spell dissolved and the curse turned into a blessing.

Yours in the bonds of love and humanity.

WM. A. ALCOTT.

UTICA, MARCH 13, 1839.

DR. WILLIAM A. ALCOTT:—DEAR SIR—

In answer to your letter of the 9th inst which has just come to hand. I can only say that my engagements are such that it will be impossible for me either to attend the Health Convention in May, or to prepare the Report which your letter informs me, I am requested by your Committee to present. Nothing would give me more pleasure than to aid, in any way in my power, the high objects your Convention is intended to promote; but my whole time is so fully engrossed that I know I should not be able to do justice to the work, and for that reason feel it my duty to decline attempting it.

Very Respectfully, &c.

WILLIAM GOODELL.

NAMES OF THE MEMBERS OF THE SECOND AMERICAN HEALTH CONVENTION.

MAINE.

NEW YORK.

NEW JERSEY.

J. W. MASON, *Bangor.*
F. GOULD, "
T. T. STONE, *East Machias.*

NEW HAMPSHIRE.

DR. E. MACK, *Dover.*
D. ADAMS, *Alstead.*
S. CARTER, *Nashua.*

VERMONT.

DR. J. W. HALE, *Brandon.*
REV. E. CHILD, *Dummerston.*

MASSACHUSETTS.

M. MELLE, *Boston.*
D. DICKINSON, "
D. CAMBELL, "
B. MARSH, "
E. S. BRIGHAM, "
A. WALKER, "
R. S. ROBERTS, "
J. E. FULLER, "
G. W. LIGHT, "
J. BACHELDER, *Holliston.*
N. P. BACHELDER, "
G. DEWING, "
G. S. RAWSON, "
W. B. FITTS, "
C. B. FRY, *Salem.*
G. GOODYEAR, *Ashburnham.*
H. HALSTEAD, *Springfield.*
E. HALE, *Haverhill.*
A. SAWYER, *Danvers.*
J. B. PIERCY, "
S. COLLINS, *Westfield.*
C. P. GROVESNER, *Worcester.*
E. THOMAS, "
M. MASON, *Methuen.*
F. GRAHAM, *Northampton.*
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